THE

GRAHAM JOURNAL,

OF HEALTH AND LONGEVITY.

VOL. I. BOSTON, TUESDAY, OCTOBER 31, 1837. NO. 30.

THE GRAHAM JOURNAL.

Published weekly at Boston, Mass. by

DAVID CAMBELL.

Office No. 9, Washington Street, (five doors from Dock Square,)

TERMS.....$1,50 *a volume, or if paid promptly in advance,* $1,00 *will be received. The first vol. will contain* 300 pp. and close with December.

*** *No subscriptions received for less than one volume—single numbers sold for three cents each.*

*** *Communications sent by mail to be* POST-PAID.

ANSWER TO FIVE IMPORTANT QUESTIONS.

MR. CAMBELL,—I have recently received, from a distant correspondent, a letter, containing several interesting inquiries on the subject of Physiology, which I am induced to answer through the medium of your Journal, that I may at the same time gratify the wishes of my correspondent, and perhaps afford some information to a number of your readers.

Question I.—'What is NUTRIMENT? I do not ask for a definition of the word. But what I want to know is, how can it be ascertained or known, upon analysing a substance, that there is, in that substance, a *certain per cent.* of nourishment? How do we know it to be nutriment and not something else?'

Answer.—Whatever the vital economy can convert into chyle, blood and the several structures and substances of the living and healthy body, is nutriment. We *cannot* ascertain by chemical analysis what is nutritious and what is not. Chemical analysis could never inform us, *a priori*, whether mineral, vegetable, or animal substances are the proper aliment of man. Chemistry *cannot* tell us whether oxygen, carbon, hydrogen, azote, &c., in their simple state as inorganic elements, or in those combinations which form the several mineral substances in nature, or in those which form the organic elements and substances, are best adapted to supply the alimentary wants of the living animal body. Chemistry can analyze the dead animal matter of the human body, and obtain as a result, certain proportions of oxygen, carbon, hydrogen, azote, &c. But chemistry cannot, therefore, tell us whether these substances must be taken in their simple forms, to nourish the human body through the operations of the vital economy;—nor can it tell us whether these substances as they exist in the common atmosphere, will, or will not supply the alimentary wants of the body through the function of respiration. Nor even is it in the power of chemistry to tell us whether it is essential to the physiological well-being of the animal body, that any one of the known elements or substances should enter into the alimentary matter by which that body is sustained. Some writers on Physiology have told us that, because a portion of azote results from a chemical analysis of animal matter, therefore it is necessary, in order to the physiological well-being of *man*, that a portion of his food, at least, should contain azote. But vegetable matter, as a general fact, contains little or no azote, therefore it is essential to the physiological well-being of *man*, that animal food should constitute a portion of his diet. But these writers should have perceived that their argument proves too much; for it equally proves that the purely herbivorous animals need a portion of animal food. For every chemical fact or principle on which this reasoning is based, and which goes to prove that *man* requires a portion of animal food, is equally true of purely herbivorous animals, and equally proves that these animals require flesh-meat as a portion of their aliment. But as I have already stated, chemical analysis cannot, of itself, give us any information on this point. The VITAL ECONOMY alone, can tell us what is nutriment. But when, by physiological experiments, we have ascertained that the fibrin, gelatine, &c., of animal matter and the farina, gluten, &c., of vegetable matter are nutrient principles, then chemical analysis may come in and ascertain for us in what substances these nutrient principles exist, and in what proportions; and by so doing, be eminently serviceable to us. But when chemistry attempts to reason from its analysis of dead animal matter to the vital results and necessities of the living body, it becomes an utterly blind guide and is infinitely more

likely to lead into error, than along the healthful path of physiological truth.

Question II.—'It is asserted by some, that coffee contains no nourishment. Now if this be true, how is it that the Turks live at times, for days and even weeks together, on nothing but coffee? as is reported by some of our missionaries. Is there not therefore some nutriment in coffee?'

Answer.—'Every moving thing that liveth shall be food for you,—even as the green herb, have I given you all things;' or in other words, 'In the constitutional nature of things, every animal as well as every vegetable substance contains matter which the vital economy of the bodies of man and of the lower animals, is capable of converting into nourishment. So says our Sacred Book, and I have not yet found that Book at fault on any question in Physiology. It is, I think, beyond a question, true, that there is a portion of every animal, as well as of every vegetable in nature, from which the living and healthy body of man has the power to elaborate chyle, blood, and the various structures and substances of the system. But this nutrient matter is often united with other substances or principles which are so inimical to the vital properties and functional powers of the human body, that they cannot enter into the diet of man without being more or less injurious to him. Coffee, like other vegetable substances, undoubtedly contains some portion of nutrient matter; and were man to accustom himself to take the whole substance of the coffee berry into his stomach as an article of diet, the vital economy of his body would, I think, very certainly be able to convert some portion of it into nourishment, but the deleterious effects of other properties of the berry would inevitably be such as would be decidedly and seriously detrimental to his whole system. So that nothing but downright and absolute necessity can justify any man's dietetic use of coffee. As to the use of coffee among the Turks, which you speak of, two or three things are to be taken into consideration. In the first place, much allowance is to be made for the exaggerated accounts and erroneous statements which we receive on the subject. In the second place, it must be remembered that the Turks and others of like habits do not prepare their coffee in the manner in which it is prepared and used among us, and in the third place, it should be known that the Turks are not sustained so much by the nutriment as by the stimulus of the coffee. Missionaries as well as others who travel in foreign countries are, for the most part, but very inaccurate observers of facts in relation to the natural history of man. Even professed naturalists are often betrayed into egregious errors through a want of proper inspection and discrimination, and advance those statements which become the foundations and the props of most fallacious theories and systems. As a general rule, therefore, what are called the facts in relation to the natural history of man, as given by missionaries and travellers, are to be received with great caution and analyzed with severe scrutiny, before they are made either to support or militate against any principle in physiology.

There is, perhaps, no one thing which can with truth be more universally asserted of the voluntary habits of man than this,—whenever he has the means of indulgence he is excessive in alimentation. If man does not over-eat it is because he cannot get food. *Individuals*, in civilized life, who have seen and felt the evils of gormandizing, practice some restraint in this respect; but the millions, even in what is called civilized life, literally 'feed themselves without fear,' and hence, over-eating has probably always been one of the most powerful causes of disease and premature death, among the human race. In the savage state it is always true that man is extremely irregular in his dietetic habits,—gormandizing to great excess at one time, and then, through indolence, improvidence and other causes, going to the same excess in fasting; and almost universally, during these fasts, the demands of hunger are silenced and the nervous and muscular *tone* kept up by narcotic stimulants.

There is such a relation between the stomach and the nervous and muscular systems of the body, that a certain degree of distention and excitement of the stomach, even where little or no nutrition is afforded, will serve to keep up the nervous tone and muscular power considerably longer than they can be sustained when the stomach is empty. Hence certain tribes are enabled to endure long abstinence from food by keeping their stomach and bowels distended with a kind of earth: and hence the camels of the desert are enabled to travel for days without food by having their stomachs distended with charcoal. When the substances taken into the stomach possess the narcotic property, the peculiar stimulus which they afford both silences the calls of hunger and keeps up the accustomed degree of nervous and muscular stimulation with little or no gastric distention. But in proportion as the stimulus is applied to the nervous system in its pure state, and without being united with any substance which distends the stomach, its sustaining power is the more rapidly expended, and the exhaustion and prostration which follow are the more extreme. Hence those eastern tribes who finely pulverize their

coffee and mix it up into a thick paste with butter, and take the whole substance into the stomach, are sustained much longer without food than they could be if they were to use the same quantity of coffee prepared and taken as it is in this country.

Let us now arrange all these facts together and see the conclusion.

Man habitually over eats when he has the means, hence he is generally in a condition which will enable him to fast for a considerable time, without seriously suffering from the sheer want of alimentation. But the physiological habitudes of his body are such, that a demand for accustomed stimulation recurs with more or less of periodicity, according as his dietetic habits are more or less regular; and as this demand is generally more an indication of the want of accustomed stimulation than of alimentation, any substance that will produce the requisite degree of stimulation will enable those accustomed to it, to do without food till the vital economy actually feels the extreme want of nourishment, and if the stimulus thus used be a powerful narcotic it will not only keep up the requisite degree of stimulation, but, by its peculiar power, so silence the demands of hunger, that fasting may be continued till death results from inanition, with little or none of the distress which would otherwise arise from starvation. It must be obvious, however, to every one, that the narcotic stimulus cannot produce such effects on the living body, without being greatly injurious to the vital economy and destructive to the constitution.

If the Turks, of whom the missionaries speak, take the whole substance of the coffee into their stomachs, as some of the eastern tribes do, and especially on their journies, it is probable that they derive a small portion of nourishment from it, but by no means enough to answer the purposes of nutrition. It is therefore as a narcotic stimulant and not as a nutrient that the coffee sustains them.

Moore, in his Life of Lord Byron, informs us that the noble poet while in Italy, at one time undertook to be extremely abstemious, and for a considerable time confined himself to a quantity of food which was scarcely sufficient to prevent starvation; and that during this time, he silenced the demands of hunger by a very free use of tobacco. But will any one infer from this fact that tobacco-chewers derive nourishment from that filthy and loathsome weed? Throughout the whole world, religionists of every description, who practice long and severe fasts at particular seasons, sustain themselves, as they believe, during these fasts by the free use of narcotic stimulants: and even in our own country at the present moment, if all these stimulants were suddenly and totally taken from the people on Saturday evening, thousands of the professed followers of the Holy Jesus, would feel themselves wholly stripped of the enjoyments of religion, and completely unfitted for the exercises of the sanctuary on the succeeding Sabbath!—O God! 'what is man that thou art mindful of him?'

Question III.—Has butter a great quantity of nutriment, and has it much of stimulus? In the mechanical process by which cream is converted into butter, does the butter unite chemically with a portion of the atmosphere, and if so, what part?

Answer. The question is often asked, why is butter a more objectionable article of diet than cream, since the butter is made from the cream? Every one may obtain a ready and satisfactory answer to this question by taking a spoonful of good sweet cream, and a spoonful of good sweet butter, and putting each into a glass of water, either hot or cold. It will be seen at once that the cream mixes freely with the water, but that the butter will not mix with it, though the water be hot enough to melt it. Before cream is converted into butter its oily matter is so united or associated with other properties of the milk that it is perfectly soluble in the fluids of the mouth and stomach; but by the process which forms the butter the oily matter is separated from the other properties of the milk, so that it is no longer soluble in water nor in the fluids of the mouth and stomach. It is not therefore because butter is more stimulating than cream but because it is more difficult of digestion in itself, and because it renders all other substances with which it is mixed far more difficult of digestion than cream does, that the former is considered a more objectionable article of diet than the latter. Butter, like all other oily substances, has been regarded as being highly nutritious, but there is reason to believe that there has been some error of opinion on this subject. Certain it is that there are no nutrient substances received into the human stomach which are with so much difficulty converted into chyle and blood as the oily. Indeed, to such a degree do they resist the assimilating powers of the vital economy, that where they enter freely into the diet they are always to be found either in an unchanged or a very crudely assimilated state in the lacteals and blood vessels, and, in fact, to some extent, in many of the secretions and excretions of the body. The liver and the skin are particularly oppressed by them, and the latter is well known to be frequently the seat of diseases induced by the free and continued use of them.

But while it is true that butter is much more difficult of digestion than sweet cream,

and renders other substances with which it is mixed less easy of digestion, it is equally true, as a general rule, that if man were to aim at the highest physiological propriety in diet, he would be very guarded even in the use of cream, if, indeed, he did not wholly abstain from it.

Question IV.—In the analysis of several substances reported both in the Graham Journal and the Library of Health, the *per cent.* of *nutriment* is given. Now I want to know what the remainder is: i. e. whether it is wholly *stimulus* or wholly an innutritious substance, or whether it is both of these combined; and if so, in what proportion. In vegetables, for instance, is there any *stimulus?* And in flesh, is the 65 per cent. wholly or nearly so, a *stimulus?* It is said that *flesh-meat has a great deal of stimulus.* Now—how much? is the question.

Answer.—The language of these last interrogations is inaccurate, and evinces a want of distinctness of perception on the subject, in the mind of the propounder. And indeed, if we may judge from the writings and speeches of many of our learned men, a dense intellectual fog very generally pervades the human mind on this subject. The word stimulus has a relative meaning. In application to the human body, stimulus means that property or power in substances by which vital action is excited or increased in parts acted on or influenced by it. In physiological distinction there are two general classes or kinds of stimulus, and these again may be subdivided. One kind of stimulus excites or increases the natural and appropriate action of the parts or of the system;—the other kind excites what is called the reaction,—more properly the action of vital resistance. Thus, for example, when pure light is received into the eye, pure air into the lungs, pure food into the stomach, chyle into the lacteals, blood into the arteries, &c., each of these becomes the natural and appropriate stimulus of the parts on which it acts, and excites the organ to the healthful performance of its function, increasing in its tissues the vital properties which constitute its functional power, and purely for the purpose of fulfilling that function. But when tea, coffee, tobacco, opium, alcohol, or any of the narcotic or anti-vital substances are received into the human stomach or any of the organs, there is an immediate rallying of the vital forces to the parts acted on by the unfriendly substance, not for the purpose of increasing the functional power of the organ or part, but solely for the purpose of resisting the action of the deleterious substance, and of rejecting that substance, or of conveying it as rapidly as possible beyond the precincts of the vital domain. When tea, coffee, alcohol, &c. are introduced into the human stomach, therefore, though they increase vital action in the part, yet they never, in any degree, increase its functional power as an assimilating organ, but on the contrary they retard and deteriorate the process of chymosis or digestion; and the exhileration which results from the use of tea, coffee, alcohol, &c., is nothing else than the general rallying and increased action of the vital forces of the system to expel the enemy from the vital domain. Error of opinion on this point has led to immense mischief in medical practice and dietetic regulations.

Now then we perceive that to speak of the stimulus of butter or flesh-meat as a constituent principle in those substances which may, by analysis, be separated out and its relative proportion ascertained, is to use language incorrectly, or to signify that which has no existence. If butter, flesh-meat, &c. contained something like the alcoholic principle, which might by distillation or some other process be separated out and its relative proportion ascertained, then it might with more propriety be asked what proportion of stimulus is contained in butter, flesh-meat, &c. But no such principle exists in these substances. It is the adaptation of these and all other alimentary substances, to act on the tissues of the living organs and excite the functional power and action of those organs which constitutes their stimulating power, and this power consists not of a single principle, but is a property of the substance as a whole, and of each and all its constituent principles. Thus the 35 per cent. of nutrient matter in flesh-meat is adapted to act as a stimulus to the living stomach. But it is not adapted in its concentrated form to the anatomical structure and physiological endowments of the human stomach, because that organ is constructed and endowed for a certain proportion of bulk as well as nourishment in our food, and therefore the one is as essential to the permanant well-being of the organ and of the system as the other. Hence the 65 per cent. of innutritious matter in flesh-meat serves at least to act as the stimulus of distention, and principally in relation to the muscular tissue of the organ. To say that flesh-meat contains much more stimulus than bread is therefore a very incorrect expression, but to say that flesh-meat is much more stimulating than bread is a perfectly correct expression.

Had we any instrument or means by which we could accurately ascertain the precise amount of physiological expenditure resulting from the action of the stimulating power of each particular kind of aliment and with precise relation to the quantity of nutrient matter which each kind contains,

then we should be able, by physiological experiments to ascertain precisely the proportion which the stimulating power of each substance bears to its nutrient and other properties, and also the proportion which it bears to the stimulating power of other substances. But we do not yet, and probably never shall, possess the means to ascertain this point;—and therefore we can only ascertain with certainty that one kind of aliment is more stimulating than another; and that one kind is more stimulating in proportion to the nourishment it affords, than another.

Question V.—It is asserted by some that the human system requires a certain amount of stimulus, without which the vital processes will cease. Is this so? Does the system naturally require any thing more than *pure nutriment* together with a certain indefinite amount of innutritious matter, in order to the most healthy and protracted operation.

Answer.—It were an endless task to reply to all the assertions of an ignorant and sensual world. The plea for the necessity of stimulation is founded entirely on the love of it, and the habit of indulging in it. No man in the possession of a right mind, it is believed, will contend that the lungs require any other stimulus than pure air, to enable them to perform their appropriate function. And why? Simply because we have not yet learned to make the lungs the seat of sensual gratification. If mankind generally had long been in the habit of inspiring into the lungs some exhilarating gas, or some narcotic vapor, the opinion would be equally universal, that the vigorous and healthy function of the lungs requires the inspiration of such a stimulus. And so, if mankind had never been accustomed to introduce into the stomach any other stimulus than pure healthy aliment, nothing would appear more unreasonable and absurd and unnatural than the assertion that the physiological well-being of the human body requires that some other stimulus should be introduced into the stomach. To one who understands this subject accurately, the loathsome claims of depraved and degraded sensuality are revolting and abhorrent, and almost fill the heart of enlightened philanthropy with the sickness of despair. Pure light—pure air—pure aliment—a clean skin—a due proportion of bodily exercise,—a proper regulation and employment of the intellectual and moral powers, are all the stimuli that the physiological well-being of man requires. These are the natural and appropriate stimuli of the system, and these alone can be employed without detriment to all the powers and faculties of man. With a proper employment and regulation of these, the human constitution will develope its highest capabilities. Human health will be the most sound and uniform and permanent—human life the longest and human happiness the most perfect that the nature and condition of man, in our present state of existence, will admit of.

S. Graham.

Northampton, Friday, Oct. 20, 1837.

PHYSIOLOGY IMPORTANT TO THE THEOLOGIAN.

Mr. Cambell,—Sir,—In a late number of your Journal an article met my astonished eyes, written by a clergyman, who had, it seemed, become a thorough convert to the principles inculcated in that little work; hereby, we ought to *thank God and take courage.* Our ministers have for ages been sleeping over this part of their gospel, notwithstanding dyspepsias, headaches, palpitations, dancing nerves, debilities, and gouts have been loudly admonishing that the natural laws of God have been shockingly violated in their daily practice. Do you allow plain dealing in your columns? Or in other words may important truths be spoken though the ears of the refined should tingle? I will hazard it, and risk the consequence.

And first, our learned clergy have yet some important truths to learn; and while they tell us we are 'fearfully and wonderfully made'—and that God takes such a care of us that not a 'sparrow falls to the ground without his notice,' in return some illiterate layman, woman or child may ask them, while they are eating 'swine's flesh,' and the 'broth of abominable things is found in their vessels,' how can their lips teach knowledge aright? Pardon this rudeness and read a short story.

In the month of August a learned D. D. took board in the temperance house in New York. He had been for many years suffering with a disease of the skin, occasioned, as he said, by calomel, had spent much on physicians—but to no purpose. His nights, he said, were ofttimes sleepless, and life, during these sufferings, almost intolerable. His usefulness was retarded, his spirits depressed, but, sad to tell, his 'flesh pots' had not yet lost their flavor, and he told us decidedly his hankering for meat was such his stomach loathed all other food. His coffee, too, had never *hurt him.* He gradually disappeared from the table, going to an eating house, where he extolled the excellency of the beef steak and the flavor of the coffee, and in a few days his presence at meals was no more seen.

The truth was, appetite had a complete ascendency, and though he professed to be governed by the grand principles of the gospel, yet he had never learned to 'keep his body in subjection;' and who would rebuke

or attempt to teach one on so high an eminence?

Such cases are not rare, but they are almost hopeless. Ignorance can be enlightened when shrouded in a humble station, or when infidelity is her guide, but when led by the unerring truths of revelation, and exalted to a seat among the rabbies of the earth, then he who dares to expose her infirmities does it at his peril.

For the last six years, multitudes have stopped at the Temperance House, from all parts of the nation—and not a few among these, have been clergymen; and let it be said in sincerity and kindness—they have been the most *ignorant* if not the most *obstinate*, on dietetic principles, of any class of men whatever, and our only alternative must be to pass by them, if they will not go ahead or go with us, and ply all our exertions where there is better hope of success.

A. N.

New York, Oct. 19th, 1837.

DRUNKENNESS INDUCES CHRONIC DISEASE.

In No. 27 of the Journal we copied from the Dover Temperance Mirror, Dr. Rush's description of the immediate effects of ardent spirits upon the human body, as experienced in a fit of drunkenness. The following is his description of the permanent and final effects of drinking intoxicating liquors. He proceeds:—

Let us next attend to the chronic effects of ardent spirits upon the body and mind. In the body, they dispose to every form of acute disease, they moreover *excite* fevers in persons predisposed to them, from other causes. This has been remarked in all the yellow fevers which have visited the cities of the United States. Hard drinkers seldom escape, and rarely recover from them. The following diseases are the usual consequences of habitual use of ardent spirits, viz.

1. A decay of appetite, sickness at stomach, and a puking of bile or a discharging of a frothy and viscid phlegm by hawking, in the morning.

2. Obstructions of the liver. The fable of Prometheus, on whose liver a vulture was said to prey constantly, as a punishment for his stealing fire from heaven, was intended to illustrate the painful effects of ardent spirits upon that organ of the body.

3. Jaundice and dropsy of the belly and limbs, and finally of every cavity in the body. A swelling in the feet and legs is so characteristic a mark of habits of intemperance, that the merchants in Charleston, I have been told, cease to trust the planters of South Carolina, as soon as they perceive it. They very naturally conclude industry and virtue to be extinct in that man in whom that symptom of disease has been produced by the intemperate use of distilled spirits.

4. Hoarseness and a husky cough, which often terminate in consumption, and sometimes in an acute and fatal disease of the lungs.

5. Diabetes, that is, a frequent and weakening discharge of pale or sweetish urine.

6. Redness, and eruptions on different parts of the body. They generally begin on the nose, and after gradually extending all over the face, sometimes descend to the limbs in the form of leprosy. They have been called 'Rum-buds,' when they appear in the face. In persons who have occasionally survived these effects of ardent spirits on the skin, the face after a while becomes bloated, and its redness is succeeded by a death-like paleness. Thus the same fire which produces a red color in iron, when urged to a more intense degree, produces what has been called a white heat.

7. A fetid breath, composed of every thing offensive in putrid animal matter.

8. Frequent and disgusting belchings. Dr. Haller relates the case of a notorious drunkard having been suddenly destroyed in consequence of the vapor discharged from his stomach by belchings, accidentally taking fire by coming in contact with the flames of a candle.

9. Epilepsy.

10. Gout, in all its various forms of swelled limbs, colics, palsy, and apoplexy.

Lastly, 11. Madness. The late Dr. Waters, while he acted as house pupil and apothecary of the Pennsylvania Hospitals assured me, that in one third of the patients, confined by this terrible disease, it had been induced by ardent spirits.

Most of the diseases which have been enumerated are of a mortal nature. They are more certainly induced, and terminate more speedily in death, when spirits are taken in such quantities and at such times as to produce frequent intoxication; but it may serve to remove an error with which some intemperate people console themselves, to remark, that ardent spirits often bring on fatal diseases without producing drunkenness. I have known many persons destroyed by them who were never completely intoxicated during the whole course of their lives. The solitary instances of longevity which are now and then met with in hard drinkers, no more disprove the deadly effects of ardent spirits, than the solitary instances of recoveries from apparent death by drowning, prove that there is no danger to life from a human body lying an hour or two under water.

NOTICE.—The regular monthly meeting of the Physiological Society will be holden at the Upper Amory Hall, on Wednesday evening, November 1st, at 7 o'clock. An Address may be expected from the Rev. Mr. Pierpont. J. KILTON, Rec. Sec.

TRAVELLING PESTILENCE.—At Marseilles, the cholera was abating, when the last despatches were sent. Only 24 deaths were caused by it on the 6th of Sept. At Berlin, on the same day, there were 41 deaths by cholera. It had also broken out at Magdebourg and some other places in that neighborhood. In Rome, more than two hundred persons were dying daily. On the 29th of August there were 366 new cases, and 217 deaths; on the 30th, 357 new cases, and 211 deaths. There were on the same day, 1415 sick, under medical treatment. In Italy, generally, the cholera was abating. Very suddenly, it had began to show itself at Prague. From the 29th to the 30th, there were 100 new cases of cholera and 55 deaths at Berlin, and from the 30th of Sept. to the 31st, 102 cases and 64 deaths. The king dispensed with the usual exercises of the guard, and decided that as soon as there shall have been 20 cases of cholera in the camp, the soldiers shall be dispersed. At Breslau, from the 12th to the 29th, there were only 12 new cases. At Dantzic, the weather being cold and damp, the disease had nearly disappeared on the 12th. Naples was almost entirely free from the scourge at the last dates.—*Med. Journ.*

PLAGUE IN GERMANY.—At Sophia, which has a population of 50,000, there have been 200 deaths a day. It is now spreading along the right bank of the Danube, and may, if it journeys more northward, associate its terrors with its sister pestilence, the cholera. This horrible pestilence, plague, is gradually, but positively creeping into Europe, and unless some uncommon sanative exertions are immediately enforced to hem it in, and have its power exhausted where it now is, a desolation, unexampled in the history of disease, will assuredly mark its fearful progress. The continent seems destined to be overrun by this all-devouring minister of death.

Much valuable matter has been crowded out of this number, to give place to the interesting communication from Mr. Graham, commencing on the first page. Among the articles excluded this week is one from Mr. Walker, consisting of a statement of recent and important facts, many of which came under his own observation. It shall have a place in our next.

We shall soon commence the Review of DR. BEAUMONT, on the 'Gastric Juice, and the Physiology of Digestion.' The extracts we intended to make from the Doctor's 'Experiments and Observations,' were concluded last week for the present. Should a new series commence soon, the readers of the Journal shall be apprised of it.

THE CLERGY.—The 'plain dealing' of our New York correspondent seems to be administered with 'kind' feelings, and is too true in its application in many instances; but in this city, the ministers of different denominations are as ready to engage in this work of reform as their people, if we can judge from their public discourses. And in different parts of the country, judging from communications received, we should think the clergy were as ready to go forward in the reform of dietetic abuses as other professional men.

A LIBERAL PROPOSITION.

Those who have not yet become subscribers to the Graham Journal, but who, perhaps, are intending to do so at some future day, will do well to accept the following offer. All new subscribers who will send in their names to be entered on the list for the second volume of the Journal any time during Nov. and Dec. shall be furnished gratis with the remaining numbers of the first vol. as soon as their names are recved.

There are several reasons which induce us to make this offer. One is, we are now unable to furnish new subscribers with all the back numbers, and it is not convenient to enter subscribers' names for parts of two volumes. Another reason is, we do not like to have those who are waiting to subscribe the first of January because *they* do not wish to take a part of two volumes as one, deprived of the reading of the Journal till that time. A third reason is, those who 'freely receive' a few numbers of the Journal, which does not constitute a part of the volume they wish to keep together, will as 'freely' lend to their neighbors, and thus be sowing seed which will spring up and bear fruit some future day; besides we can very 'freely' print a few extra numbers for such a purpose.

A fourth and important reason is, we wish to induce subscribers for the volume which commences the first of January next, to forward their names as early as possible, which is necessary in order to determine how large an edition to print.

The second volume will be issued once in two weeks, each number containing 16 pages octavo—26 numbers will make a volume of over 400 pages.

As is usual with publishers of Periodicals, we shall consider all the present subscribers to the Journal as continuing their subscription unless they signify their wish to the contrary before the close of this volume.

LECTURES ON POPULAR PHYSIOLOGY.—The 4th Lecture in this course will be given on Tuesday (this evening) at Amory Hall, at 7 o'clock, by Dr. Haskell. Subject of the Lecture—An examination of the arguments in favor of Phrenology.

DR. ALCOTT'S WORKS.

We think we cannot do a better service to our readers, than to give them, as we have opportunity, some account of the most valuable books relating to the education of the body and soul in harmony with each other, as they appear from the press. The well known reputation of DR. ALCOTT, will justify our giving a description of each of the works he has prepared in this department. They are published by GEORGE W. LIGHT, 1 Cornhill, where a good assortment of works of a similar character may be found.

THE YOUNG MOTHER, or Management of Children in regard to Health. 2d Edition, embellished by a Vignette.

This work is designed as an every-day manual for those who are desirous of conducting the physical education of the young—from the very first—on such principles as Physiology and Chemistry indicate. It inculcates the great importance of preventing evil—especially physical evil—by implanting good habits. We believe it to be the only work of a popular character, written by a medical man, on this subject, and that it is, on this account, doubly valuable. It is recommended by the Boston Medical and Surgical Journal, and by the press generally, as a work which should be possessed by every family. The following remarks by the editor of the Portland Christian Mirror, will give some idea of the manner in which it has been noticed in various parts of the country, though many of the best periodicals have spoken of it in still stronger terms of approbation:

'The subject of this book is of vital interest to the whole human family, and is treated by Dr. Alcott with the most intelligible simplicity. We hope it will find its way into the hands of all who are intrusted with the training and rearing of children; and that its sound views will supplant many of those hurtful maxims and practices which are lamentably prevalent, and that the existing generation of mankind will be succeeded by a more healthy and a more moral race.'

THE HOUSE I LIVE IN, or The Human Body. Second Edition—entirely re-written, enlarged and improved—with engravings. For the use of Families and Schools.

The great difficulty of making a subject which has hitherto been deemed dry and unintelligible, at once agreeable and interesting to the young mind, has led the author of this volume to describe the human body as a HOUSE.

The work treats, first, on the FRAME—consisting of the bones, muscles, tendons, &c.; secondly, of the COVERING—consisting of the skin, hair, nails, eyes, ears, &c.; and thirdly, of the APARTMENTS and FURNITURE—by which are meant the interior cavities and organs. Nearly every anatomical and physiological term which appears in the work is so used or so explained, as to be at once clearly understood and apprehended. The subject is illustrated by numerous engravings.

The best recommendation of this work is, that it has been universally approved of by the families and schools where it has been introduced, and by all medical men who have examined it. It has also received the entire approbation of the Press, and is selling rapidly. The Philadelphia Commercial Herald says—'It is a small book full of instruction and entertainment. It gives as plain and simple a description of the human body as it is possible to write. Go and buy it.'

WAYS OF LIVING ON SMALL MEANS. A cheap manual of Economy and Health. Fifth Edition, enlarged and improved.

This work was prepared to meet the demand of the present exigency. Thousands of families, in the poorer and middling classes of society, are suffering from their unwise attempts to live in the style of those persons whose means are far greater than their own. The author has endeavored to convince them—in a brief manner—that a very few things only, are indispensable to physical and even intellectual comfort and happiness—and that both these are within the reach of all, even in times like the present, would they be content to live in a manner at once rational, simple and healthful. It discusses the following subjects:

Estates and Business, Houses and Furniture, Equipage and Servants, Dress, Food and Drink, Medicine and Physicians, Books and Schools, Customs and Habits, Society; and gives several interesting examples of living on small means.

With the emendations and improvements made in this edition, it is believed the work cannot fail to be regarded by every unprejudiced mind, as one of the most useful manuals of the day. Four editions, of 1000 copies each, were sold in a few weeks.

THE YOUNG WIFE, or Duties of Woman in the Marriage Relation. Stereotyped, and embellished with a steel Frotis-piece and Vignette.

This work, which has been for some time expected with a good deal of interest, is now printed, and will be published in a few days. It is based on the principle, that the great business of the wife is Education—the education of herself and her family. It therefore exhibits the duties of a wife, especially to her husband, in a manner at once original and striking. The author presupposes her to have set out in matrimony with christian principles and purposes; and hence proceeds to inculcate what he deems the best methods of applying them in the routine of daily life and conversation. We believe that no one can rise from the perusal of this volume without a higher respect for female character, as well as a higher confidence in the divine wisdom of matrimony.

LIBRARY OF HEALTH, and Teacher on the Human Constitution. Monthly, price $1,00 a year, in advance.

This is a periodical work, originally called the Moral Reformer and Teacher on the Human Constitution. It is published in numbers of 32 pages each, in neat book style for binding into a volume, illustrated by engravings, and is now on the third year of its publication. The numbers of the two past years are for sale, bound in two neat volumes.

This work discusses, in a familiar manner, all subjects connected with physical education and self-management. It treats on the connexion of LIGHT, AIR, TEMPERATURE, CLEANLINESS, EXERCISE, SLEEP, FOOD, DRINK, CLIMATE, the PASSIONS, AFFECTIONS, &c., with HEALTH, HAPPINESS and LONGEVITY. The editor takes the ground that a proper understanding of the constitutional laws of the human body, and of all its organs and functions, and a strict obedience thereto, are indispensable to the highest perfection and happiness—present and future—of every living human being. He deems this knowledge more and more indispensable in proportion to the progress of civilization and refinement. The work is pledged to support no system nor set of principles, any further than that system and those principles can be proved to be based on the laws of Physiology, and revealed truth, and on human experience; and consequently its pages are always open to fair and temperate discussion.

The work has recently been warmly approved of by GEORGE COMBE, author of the 'Constitution of Man,'—as well as a large number of distinguished men of this country, among whom are the following:

Dr. John C. Warren, Dr. S. B. Woodward, Rev. Dr. Humphrey, Rev. S. R. Hall, Rev. Hubbard Winslow, Rev. R. Anderson, Rev. Baron Stow, Rev. B. B. Wisner, R. H. Gillet, Esq., Rev. Wm. Hague, Roberts Vaux, Esq., Dr. John M' Keagy, Dr. R. D. Mussey, Prof. E. A. Andrews, Rev. L. F. Clark, Rev. M. M. Carll, Rev. Dr. Fay, Dr. Sylvester Graham.

Many of the most respectable Journals in the country, have also given their testimony in its favor. The following are a very few of them:

Boston Medical and Surgical Journal, Annals of Education, Abbott's Religious Magazine, Boston Recorder, Christian Register, &c.

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